The
UNITARIAN MONTHLY

No. 168 (Vol. XIV.—9) SEPTEMBER. ONE PENNY.

A Unitarian Confession of Faith, by Count Leo Tolstoy.

THIS great Russian Literary genius expressed his Unitarianism in the following words :—

"It is true I deny an incomprehensible Trinity and the fable regarding the fall of man, which is absurd in our day. It is true I deny the sacriligeous story of a god born of a virgin to redeem the human race. But God-Spirit, God-Love, God the sole principle of all things, I do not deny. I believe in eternal life, and I believe that man is rewarded according to his deeds, here and everywhere, now and forever. I believe that the will of God was never so clearly, so precisely explained as in the doctrine of the Man Christ. But one cannot regard Christ as God, and offer prayers to him, without committing the greatest sacrilege."

Notes and News.

WE would draw special attention to full-page advertisement of books on Sale at Essex Hall. Unitarians ought to support the publication of their own Unitarian literature. Those who are at all earnest in their faith will not be indifferent to the success of these ventures. As it is, our denominational publishing headquarters have to depend too much upon purchasers from the outside public, and get too little encouragement from their own people. This ought not so to be. Book catalogues sent free on application to the Lindsey Press, Essex Hall, London, W.C.2.

Revs. Dr. Estlin Carpenter and Dr. Jacks were included among the special preachers at the Oxford University Summer Meeting, Aug. 2nd to 14th.

The Rev. W. E. George, M.A., has been released by his congregation of Friar Gate Chapel, Derby, for a few months' work with the Y.M.C.A. in France.

The Rev. Hy. Williamson is taking a leading part at Dundee in promoting and organising play-centres for children, to keep them off the streets.

The Rev. Alfred Hall, M.A., of Newcastle-on-Tyne, has gained the B.D. degree of London University.

The Sustentation Fund Special Appeal Committee, which made its appeal in April, 1912, in dissolving itself, reports that up to June 30th, 1914, £50,473 16s. 1d. had been promised, and that nearly all this has been paid in the collected fund amounting now to £52,141 3s. 4d. including interest.

At the Coventry Great Meeting House, Rev. J. M. Lloyd Thomas at a special service dedicated a font in memory of the late Rev. Geo. Heaviside, B.A., minister of the congregation for 53 years.

Rev. W. C. Hall, M.A., Northampton, has preached a Sermon on August 5th entitled "After Three Years of War," which is now printed, and copies can be obtained post free at One Penny each.

A branch Unitarian Church is being established in Butterburn, a suburb of Dundee, where about forty families or about 100 persons associated with Rev. H. Williamson's Dundee Church reside. A suitable Hall is secured and Sunday services have been started.

Dr. Stanley Mellor, of Liverpool, will be the preacher at the opening service of the General Conference of American Unitarian Churches to be held at Montreal, Sept. 25-28.

The Annual Meetings of the South Wales Unitarian Association were held at Cilian Aeron, Cardiganshire, August 1-2, when a mural tablet to the late Rev. E. Ceredig Jones, M.A., was unveiled.

Mr. E. C. Harding, a veteran Unitarian residing at Ambleside, sends out to his son who is serving as a soldier in France, a weekly book of newspaper cuttings of best extracts from papers and magazines, which he considered would be more useful than sending occasional newspapers. He has now sent over 30 numbers, and it is called "The E. C. H. Gazette" by the men among whom it circulates, and it is eagerly looked for.

RECEIVED: "A Free and Open Christian Church," by Charles W. Eliot, LL.D. One Penny. An address showing that the Unitarian Church nobly fulfils these requirements.

"O Ye of Little Faith," a tract by William C. Gannett, D.D., author of "Blessed be Drudgery," being Lessons on Courage and Hope, emerging from the War. One penny. Both issued from The Lindsey Press, 5, Essex-street, Strand, London, W.C.

MINISTERIAL CHANGES: Farewell presentations have been made publicly to the Rev. R. H. U. Bloor, by his congregation at Exeter in appreciation of his ten year's ministry; Rev. A. O. Broadley, recently of the Bible Christian Church, Salford, is commended for the Unitarian ministry by the Lancashire and Cheshire Advisory Committee; Mr. G. Randall Jones, B.Sc.,B.D., of the Unitarian H.M. College is appointed Minister to the Pendleton Unitarian Free Church; Rev. H. Bodell Smith was publicly welcomed back to Mottram, at a special meeting, Aug. 11th; Rev. R. F. Rattray, M.A.,Ph.D., has accepted appointment to the Great Meeting Chapel, Leicester, and resigned at Hindley; Mr. Stanley Mossop, of the Unitarian Home Missionary College, is appointed minister to the Handsworth congregation, Birmingham.

DEATHS: Miss Edith H. Poynting, daughter of the late Rev. T. E. Poynting, July 13th ,at Southport; Mrs. James Smithells, Southport, July 21st, 90; Mrs. A. Atkins, Hinckley, July 18th; Mr. Alfred Clarke, J.P., Clapton, London, July 24th, 85; Mr. Wm. Holt, Lower Walshaw, Bury, July 12th, 81; Lieut. H. H. Bradshaw, of Accrington, killed in action, France, July 29th, 30; Pte. Harold Ogden, of Burnley Lane Mission, killed in action, France; 2nd Lieut. E. W. R. Blake, of Crewkerne, killed in action, July 31st, 20; Mrs. Farquharson Kennedy, Aberdeen, interred July 19th; Lce.-Corpl. A. E. Rymer, of Hull, killed in action, August 4th; Mrs. John Thompson, Newry, August 9th.

UNITARIANISM stands for freethought in Religion with no finality of creed; with the belief that God is One—the Father, and no other; that Jesus was a real man and our noblest example; that mankind is one humanity and all men are designed for brotherhood; that there is one destiny for all men—perfection in immortal life; that by the Fatherhood of God and the Brotherhood of Man none will be finally lost, but all will be made One in the harmony of love. Such are some of the unities of Unitarianism.—H.B.S.

To our Men and Women on Active Service.

Motto: FOR THE HIGHEST.

To live for common ends is to be common—
The highest faith makes still the highest man.
—Browning.

I must lay this truth to my heart, that the men who win are very seldom those who are always peering and pondering on the dark side. They are those who get heaven and the sun for the background to their own best striving. . . I put a cheerful courage on when I stand with my face to the sun. —Robert Collyer.

Try and not worry too much about the war, anyway. Units, individuals cannot count. Remember, we are writing a new page of history. Future generations cannot be allowed to read the decline of the British Empire and attribute it to us. —Capt. Norman Leslie (died 1914).

God speed to you, comrades! We who are here in the comfort and safety of home, have little right to send you any challenge, yet this message we call to you—Hold the flag high, look up and carry on! You remember the lofty ideals which filled your minds when you cried in the first war-glow, 'Write my name down, sir!' Are they still in your hearts Or has 'hard fact' lowered your standard, or the drudgery of your task dimmed the glory of your first fair vision? Then

'Brightlier build it again,
In thine own bosom build it anew!'

For whether at home or in the training camp, in the trenches or amid the dangers of the sea, if we are not following the gleam, life is a blank. Only when the light is above, only when our ennobling purpose is kept at its purest and best, is the sacrifice worth while—but then it is gloriously so. Listen each day to the Voice that calls, hold in firm clasp the Hand that guides, and follow the Gleam! —John C. Ballantyne.

(From— "For Freedom and Right.")

A Passing Doubt.

I questioned, with a sigh,
Uprising from my heart,
Can true love ever die
As cloudlet in the sky,
Or with'ring rose
At summer's close?

How can I Him deny
Who gave this "better part?"
True love can never die,
Its fount is "the Most High";
From Him it flows,
He fully knows.

No need is there for doubt,
By Reason we'll ne'er know.
Our fears are put to rout
An instinct casts them out,
Exceeding dear
Foregleams appear.

Yea, come the moments fair
Of inward vision clear,
And Intuitions rare
Bring rapture as of prayer,
As lightning flash
Or billows dash.

—E. Rattenbury Hodges.

Lest We Forget.

CHARLES DICKENS, the novelist, was for some years a member of the Little Portland-street Unitarian Chapel, London, and described Unitarianism as "the religion which has sympathy for men of every creed, and ventures to pass judgment upon none."

Of Dr. James Martineau, the great Unitarian scholar, Dr. Fairbairn writes: "In the whole nineteenth century there lived no man of subtler thought, of more exquisite imagination, of finer character, of purer spirit, than James Martineau."

In 1823, Dr. Lyman Beecher said that "all the literary men of Massachusetts were Unitarian, all the trustees and professors of Harvard College were Unitarian, all the elite of wealth and fashion crowded Unitarian churches!" The famous Billy Sunday, who before he enters upon a mission promises to give Unitarians "the devil," recently addressed the Unitarian ministers of Boston, Mass., at their request. His speech was much toned down and he actually commended (with certain reservations) our faith in the universal Fatherhood of God.

From the Business End.

BY A MELIORIST.

IX.—"THE 'DEFENDERS' ANSWERED."

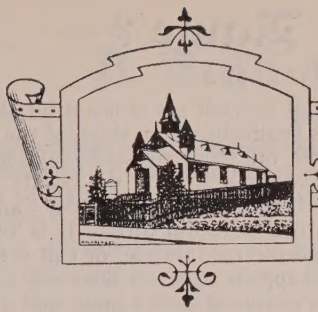
The name "Unitarian," as a congregational label, must be mystifying to outsiders, who may have a moderate acquaintance with the churches that have assumed it. In certain cities, they find churches with long and honourable histories, and attended by men and women prominent in public affairs, and respected for their culture, their philanthropy and their unobtrusive but unmistakable piety. In some towns, they find churches of recent foundation, and largely made up of enthusiastic converts—people who have really laid hold of something vital. Their orthodox neighbours may consider that, for heretics, "the Unitarians" carry their heads a little too high and may resent the confidence of their bearing, but have to admit they are well-informed, zealous cheerful and bound together by a spirit of loyalty. Between the ancient city, and he modern town church, however, almost startling differences may be noted. The one usually has a liturgical service led by a surpliced choir, whilst the other has a "plain" or "open" service. In the one case, there is generally a stately beauty in structure, service and behaviour, whilst in the other there is apparently no thought of such things, instead of which there is a free-and-easy heartiness which sometimes amounts to boisterousness. Hence, though both kinds of church are known by the same name they differ so much in method and atmosphere that members of either would be ill at ease if they strayed into the service of the other. More remarkable still, is a third type of Unitarian Church. Here, apparently, there is neither dignity nor heartiness. Beauty of any kind is conspicuous by its absence. The building, if clean, is usually taudry; sometimse it is dirty and out of repair. The service is bald, the music coarse, and the atmosphere is that of spiritual death. The members are few and nearly all related, which may account for the fierce jealousies and feuds so commonly found among them. Rarely, are new members attached from outside. Occasionally a visitor may occupy one of the many empty benches, but he is seldom seen a second time. Yet, year in and year out the drab and soulless company is found at the services droning out dull tunes to apparently no purpose whatever. Now and again liveliness breaks out in the nature of a storm concerning nothing that matters and the "saints" behave like hooligans. Besides these out-standing types, there are churches in which they are blended. As we have seen, Bardsley Street Unitarian Church was of this hybrid class. It contained a few rare souls who loved God and served man; but the remainder knew nothing of God, and cared little about man, for though they were not vicious, they were illiterate, inconsiderate and almost entirely self-centred. As to theology, whilst the few were serious students of it, for the many it was tedious and useless. Happily, their minister was a man of discrimination and bore in mind the various needs of his composite flock. Into the web of his themes he contrived to weave the practical and the ideal, lofty thought and homely duty, comfort, encouragement and persuasion so that none save the critical and the unfriendly ever went empty away.

Still, it was good for the peace of mind of John Baines that he was, as he once declared himself to be, a meliorist rather than an optimist. With experience he had gained self-possession and so was able to listen patiently to the cheap vapourings of Timothy Prince, Tom Dickson and Richard Bowman, who had set themselves up to defend a faith they clearly did not understand. Such zeal not according to knowledge, though pathetic, afforded him quiet amusement. The next speaker, however, was so sane, so judicious, and so generous that amusement gave place to interest and hope.

"It's evident, Mr. Chairman" said shoemaker Diggle, rising as Bowman sat down, "that Mr. Baines and yourself are likely to find yourselves in a hopeless minority. I don't belong to this place because I'm either religious or want to be. I grew out of that sort of thing pretty young, and am not likely to grow into it again. As for the Business End Mr. Baines has been talking about, it's all right for him, and any who feel like him, and, personally, I have not the least objection to his putting it forward as much as he likes, so long as he doesn't want to thrust it down my throat. I don't think he does, and I don't think he wants to rob any of us of our mental freedom. As to the minister being made chairman of this committee I have not the slightest objection. Mr. Benson is a perfect gentleman and a scholar, and, though I'm only a free-thinking agnostic, unless he stops preaching common-sense, and social justice, and personal character, he has my vote and my esteem every time. What I like about the Unitarians is that a man is free to take from the sermon what suits and helps him best, and he's not condemned as a heretic if he can't accept it all. It takes all sorts to make a congregation, as it takes all sorts to make a world, and if we can only agree to disagree, and not hinder where we feel we can't help, so long as every man's right to think and live according to his best light is recognised, I've no fear either of orthodoxy or priestcraft, and so long as Bardsley Street has such good men as Mr. Baines and our chairman in its pews, and such a splendid leader as Mr. Benson in its pulpit, I shall regard it as a privilege and an honour to be associated with it."

Amid murmurs of approval and relief, the Chairman rose and fronted the meeting with an eager face.

(To be continued).



UNITY CHURCH
GATESHEAD.

UNITY Church, Gateshead, situated in Coatsworth Road, is a building of wood and iron erected in 1900, the origin of the congregation dating from 1898. It is a Mission station of the Northumberland and Durham Unitarian Association, assisted by grants from its funds. Its present minister is the Rev. W. H Lambelle, who is also in charge of the two churches of Darlington and South Shields. At the recent anniversary in July with Mr. Lambelle as preacher, when there were good attendances, that in the evening was considered what is called a "record" in numbers. A re-union of past and present members was the occasion of a special Social gathering on July 25th, at which the Revs. Alfred Hall, M.A.,B.D., and W. H. Lambelle took part. Old friends who had left the district were present and spoke words of encouragement and hope for the future of the Unitarian cause in Gateshead.

Mr. John Reynolds.

MR. JOHN REYNOLDS, who has recently along with Mrs. Reynolds received congratulations on having attained the jubilee of their wedding-day, has rendered considerable service to the Unitarian cause, notably as an active worker in connection with its Sunday Schools. He was honorary secretary to our Manchester District Sunday School Association for twenty years. For a long period he was lecturer and visitor to its affiliated schools, was co-editor with Rev. P. H. Wickstead, M.A., of the "Teachers' Manual" and was President of the Association for the year 1882-3. Our portrait represents him as he was in 1895, when he was more widely known, and resident in Dukinfield. In the ease and retirement of his advancing years he has the consolation of having rendered much effective service in the promotion of human welfare, and of having won the respect and affection of a great multitude of friends.

DUNDEE: HOW THE UNITARIAN MONTHLY IS DISTRIBUTED.

The Scottish Unitarian is simply the Unitarian Monthly with an extra cover. Over 100 copies are distributed in Dundee by a staff of visitors, at the homes of members of the congregation. Between 30 and 40 copies are sent to our lads in the Army and Navy; 15 are sent to the Colonies, etc. A more satisfactory way of disseminating pure and practical Unitarian Christianity would be hard to find.

What's in a Name?

By Rev. WILLIAM C. HALL, M.A.

SHAKESPEARE once said, for everybody to remember and believe, that "a rose by any other name would smell as sweet." It is untrue. Recall the circumstances in which he uttered it. Romeo and Juliet have fallen into love, but against their union is the fact of the feud of their families, the Montagues and Capulets. Juliet, soliloquising on the balcony, reflecting that the mere holding of the name of the one involves the enmity of the other, asks why Romeo is so-called, Romeo and a Montague. Let him deny his family and Christian names, and she will his. Any other name will suit, for a name is not

"hand, nor foot,
Nor arm, nor face, nor any other part
Belonging to a man . . .
What's in a name?"

Well, the whole tragedy of Romeo and Juliet is in a name. The very name continues the feud of the familes and their kinsmen and retainers. The name itself is sufficient to blast their lives. Truly by any other name Juliet could love Romeo; another name to her would be as sweet,—sweeter, perhaps, because his present name holds bitterness. Shakespeare's declaration is sadly ironical; it is rhetorical, too; it is not strictly true.

Beautiful things usually get for themselves beautiful names, as a rose gets the name of rose and "William Allan Richardson"; and these names become so fixed as to be virtually unchangeable. The name itself may get colour and fragrance from the thing, and, once possessing them, it retains them for ever. The word "rose" is beautiful in itself; it is beautiful also because the rose is beautiful. You think of the name, and the odour of the thing rises to your senses—the attar and essence of it—and the beauty of its form stands before your eyes. Rose! and you give the name to a beautiful girl. It is sweetness itself. But call the rose thistle, or call it begonia, something happens to it: it does not smell as sweet; it gets confused with a multitude of foreign, and, perhaps, harsh sounds, a mass of scentless or ill-smelling things, and not a little evil takes from the good of it. You must call it rose if you would smell it as rose, and see it.

Your friend will not be the same under some other name. The other name will be his "pseudonym" — horrible, isn't it? Friendship, the holy thing of the person, hallows the name. Our friends are beautiful in their names, or are growing so.

I think of the name of God. We call him Father. There is no name more beautiful; there is only one name equally beautiful. When we call God Spirit, though the word makes us feel His greatness, we do not get near to Him; when we call Him First Cause, how we feel the distance that separates the infinite from our little, limited, and often helpless, daily lives. But we never call Him Father without forgetting the distance, and without making the greatness a gentleness. We never call Him Father without drawing near to Him, to worship and love Him. The very speech of our faith makes us religious. "Our Father . . .hallowed be Thy name."

ANNUAL REPORT MIDLAND GUILDS UNION, 1916-17.

President: Rev. H. WARNOCK. Hon. Sec. and Treas.: Rev. W. G. TOPPING, Coseley.

DURING another year of International Warfare, it has been possible to maintain the work of the Union at a high level of Spiritual, intellectual and social efficiency, with but slightly decreased attendances at the meetings.

United Conferences have been held at Old Meeting Church and Church of the Messiah, Birmingham, Oldbury and Walsall, at which addresses were given by the Rev. L. Clare on "Books and Reading," the Rev. E. Glyn Evans, on "War Notes and Lessons" and the Rev. J. M. Lloyd Thomas on "Religious Unity." A Summer Ramble to Dudley Castle, Wrens Nest, and Coseley, and an enjoyable Social Evening at West Bromwich were also included in the programme for the Session.

A Prize Essay Scheme was decided upon and announced in September last. Only one paper has been received, and that in the Senior Section. Miss Mabel Hodgkins, of Walsall, who wrote under the motto "Thou shalt love thy neighbour as thyself" has been awarded a prize of books to the value of 10s. It was anticipated that more of our young people would compete; but no doubt the hurry and rush of the present time is responsible for the non-realisation of our hopes.

It has been decided to enrol Hon. Members of the Union, on payment of a minimum subscription of 2s. 6d. per year. So far, only one such member has been secured.

Some of the Constituent Guilds have done good work during the year, regularly holding meetings; others have suspended operations until after the war. It is necessary, in these days of anxiety to provide a means to keep the religious life of the nation at concert pitch, by the aid of such institutions as those represented by the Union.

Let us not relax our energies, but rather determine to persevere in the work our Guilds exist to carry through, and so do our share in the creating and fostering of the religious life of the world.

A Talk to the Children.

Dear Young Folks,—

I told you something about Florence Nightingale a little while ago. Poets sang of her doings, and the rulers of nations united in her praises. And why was this?

It was because she had a great love for people, and became a wonderful saviour of the injured and the lost. You have heard the story of the Lost Sheep, and of the Good Shepherd, who had so much love for it that he went out into the wilderness to seek it, and saved it. Well, Florence Nightingale did all that in a different way, but her lost sheep were men who had been wounded in battle and left to die.

Nothing comes from nothing. The Maker of Florence Nightingale who put so much love into her heart, must Himself be full of love. Who makes mothers so loving? It is God, the Creator of all mankind. He is not only as good as Florence Nightingale, and as all the loving mothers in the world, but He must be much better than the best of them. So we feel that God who made the earth, who keeps all the worlds in their courses, who manages and rules the whole vast Universe, —that He is Love, that He loves YOU and everybody.

And God is everywhere. How can that be? Just think: thousands of people felt the influence of Florence Nightingale, who never saw her. Her love reached people in all parts of the world. They felt it; they were stirred by it. Jesus was on earth 1900 years ago, but we feel his power now, his influence is with us now, in all parts of the world. The spirit of Jesus and of Florence Nightingale, and of other noble souls lives amongst us now and is doing its good work. How much more the spirit of God who made them all? If you think over these things you will see more and more clearly how wonderful God is, and that He loves you always.

—THE EDITOR.

Nat. Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

President: Rev. Dr. J. E. CARPENTER. Hon. Sec.: Mr. E. F. COWLIN, 19, Northwood Road, Forest Hill, London.
Hon. Treasurer: Mr. E. BUSER.

THE following poster, carrying the name and sanction of the President of the French Republic, has been ordered by the French Minister of Commerce and Posts to be hung on the walls of every Post Office in France and her Colonies.

THE ALARM.

French Society for Action Against Alcoholism.
Hon. President: M. Raymond Poincare, President of the Republic.

To Frenchwomen and to Young Frenchmen.

Drink is as much your enemy as Germany.

Since 1870 it has cost France in men and money much more than the present war

Drink tickles the palate; but it is a real poison that destroys your constitution.

Drinkers age quickly. They lose half their normal life, and fall easy victims to many infirmities and illnesses.

The cordials of your parents reappear in their offspring as great hereditary evils. France owes to cordials a great many mad men and women and consumptives, without counting sufferers from gout, scrofula, rickets, premature softening of the tissues, and most of our criminals.

Drink decreases by two-thirds our national production; it raises the cost of living and increases poverty.

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—AND—
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